



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

B 458.74

**Harvard College
Library**



By Exchange

Course of Reading

FOR

COLLEGE STUDENTS.

BY

PROF. D. S. GREGORY, D. D.

PREPARED BY

REQUEST OF THE STUDENTS

OF THE

University of Wooster.

WOOSTER, O.:

"REPUBLICAN" STEAM PRINT.

1874.


B458.74
✓

HARVARD COLLEGE LIBRARY
BY EXCHANGE

MAR 16 1938

COURSE OF READING.

DESIGNED FOR COLLEGE STUDENTS.

 It is obvious that no Course of Reading can be prescribed that will be equally suited to all readers. The temperament, culture and aims of youth must be taken into account in marking out a Course that shall be of any great value. Each intelligent reader will need to pursue a somewhat different method from every other reader. But while this is true, it is also true that there are certain classes of youth, who have so much in common in their general disposition, culture and plans for life, that the same Course may at the outset be tolerably well suited to a whole class. Students of Law, for example, have certain intellectual needs in common, which may be very well met by a Course of Reading adapted to the whole class. The same thing holds true of those students who are preparing for the other professions. College students, who are aiming to secure a liberal education, may be regarded as belonging to a wider class, having such common needs; so that a Course of Reading may be prescribed, which has at least a general suitability to them all.

The Course to be marked out is designed especially for College Students. Certain *Rules* may be given at the beginning, which apply equally to all readers.

1st. Read *only such books as are of unquestioned value*. Life is too brief and precious, and there are too many books of inestimable worth, for any one to waste even an hour upon unworthy or even inferior books, much less upon base ones. *Wasting time over worthless books* is a first great danger of the youth of the present day.

2d. Read *with attention and with the settled purpose of retaining what is read*. Analyze as you read, and read with pencil and note book in hand, that the analysis may be retained for use in reviewing and fixing the contents of the book read. *Passive reading*, is the second great danger of the youth of the present day.

3d. Read *systematically*. Have a definite end in view and follow a well-conceived plan in attaining it. *Careless, aimless, and planless reading* is the third great danger of the youth of the present day.

The aim of the College Student should be, first, to gain a *General View of the Work and Thought of the World in all ages*; and secondly, to gain a *Special View of the Work and Thought of his own Race*.

I. GENERAL VIEW OF THE WORLD. HISTORICAL.

The best guide accessible to the student is President Porter's volume on

Books and Reading. A copy of this work should be one of the first books placed in a student's library.

In reading History, begin with getting a view of the whole course of mankind in a single work. The best work for this purpose is "The History of the World," in 8 Vols., by Philip Smith. Or read "Manual of Ancient History" and "Manual of Modern History," by Taylor. In connection, read the "Study of History," by Goldwin Smith, and President Porter's Chapter, "How to read History,"—for the purpose of learning those principles which will aid in making the reading most profitable. This will prepare for taking up successively *Ancient* and *Modern* History.

A. ANCIENT HISTORY.

Ancient History may be treated as Sacred and Profane.

(1.) *Sacred History.*—Sacred History embraces the history of the Jews—the people who gave man the World-Religion. Read the "History of the Jews," by Milman, "Old Testament History" and "New Testament History," by Dr. William Smith,—for a general view; "History of the Jewish Church," in two Series, by Stanley, "Life of Christ," by Andrews; "History of the Apostolic Church," by Schaff, and "Josephus,"—for a fresher and more detailed view; "History of Redemption," by Edwards, and "Philosophy of the Plan of Salvation," by Walker,—for a view of the Divine Purpose running through the whole ancient history of the Jewish race; and "The Christ of History," by Young, and "The Superhuman Origin of the Bible," by Henry Rogers,—for a brief view of the Divinity of the Christian System as received through the Jews.

(2.) *Profane History.*—Profane History gives an account of the Races of Mankind contemporary with the Ancient Jews,

and especially of the *Oriental, Greek, and Roman Races.*

Read "Ancient States and Empires," by John Lord,—for a general view of these great Nations. This will prepare for taking up

a. *The Oriental Monarchies.*—Read the "History of the Five Great Monarchies of the Ancient Eastern World," by Rawlinson, "Popular Account of the Ancient Egyptians," 2 Vols., by Wilkinson, and "Discoveries in Nineveh" and "Nineveh and its Remains," by Layard.

b. *Greece.*—Greece gave mankind the World-Language and Literature of the ancient ages. Read "The History of Greece," by Curtius, or "Student's History of Greece," by Smith,—for general view; "History of the Literature of Ancient Greece," by Muller,—for view of Greek thought; and "Charicles," by Becker,—for view of Greek life and manners.

c. *Rome.*—Rome gave the world Law and Government.—Read "History of Rome," by Mommsen, and "Student's History of Rome," by Liddell, or "Student's Gibbon,"—for general view; "Old Roman World," by John Lord,—for view of the Roman spirit and mission; "Gallus," by Becker,—for view of Roman life and manners; "History of Roman Literature," by Dunlop,—for view of Roman thought. "Plutarch's Lives" is a work of great value, and should be read by every student, as it gives one of the best views of the old Greek and Roman World.

B. MODERN HISTORY.

Modern History is very largely the *History of the European Races.* The General Histories of this Period are inferior to those of the Ancient Period.

Read "Eighteen Christian Centuries," by White, and "History of the Christian Religion and Churches," by Neander,—for general view; "History of

Civilization in Europe," by Guizot, and "The Intellectual Development of Europe," by Draper,—for the philosophy of the History; "History of the Popes," by Ranke, "History of the Crusades," by Michaud, "History of the Reformation," by D'Aubigne, or "History of the Reformation," by Professor Fisher, and the "French Revolution," by Carlyle,—for an account of some of the great forces which have been at work during the Period.

As *Germany* and *France* are the two nations most intimately connected with our own race, read "History of Germany," by Kohlrusch, and "History of France," by White, or "Student's History of France." Read also "History of Austria" and "History of Russia," by Abbot, and "History of Italy and the Italians," by Von Raumer.

But the chief interest of English and American students centers in their own race. Great Britain and the United States are therefore of chief importance in this connection, and attention should be turned mainly to them.

Great Britain.—Read "England during the Anglo-Saxon Period," by Palgrave, and "Popular History of England," in 8 Volumes, by Knight, or the "Student's Hume,"—for general view; "Constitutional History of England," by Hallam,—for view of the development of the spirit and principles of freedom; and Taine's or Craik's "English Literature,"—for view of English thought; "English Traits," by Emerson,—for view of English character.

The United States.—In reading the History of our own country, it is well to begin with certain related works which have been produced by our own countrymen. Read "Historical Sketch of the Discovery of America by the Norsemen," by Anderson, "Life of Columbus," by Irving, "Conquest of

Mexico" and "Conquest of Peru," by Prescott,—as introductory.

On our own History proper, read some "Student's History,"—for an outline; the History of *Bancroft*, or *Hildreth*,—for the earlier period; the Histories of *Botta*, and *Lossing*,—for the Wars with Great Britain; "The American Conflict," by Greeley, or the "History of the Civil War in America," by Draper,—for the latest events; "History of the Origin, etc., of the United States Constitution," by Curtis, the "Federalist," and the "Thirty Years View," by Benton,—for the development of the political institutions; the "Life of Washington," by Irving,—for the best view of the spirit of American Patriotism; and the last Lectures of "The Earth and Man," by Arnold Guyot,—for a view of the position of the American Nation in the History of the World.

The Course of Historical Reading will prepare the student for

II. SPECIAL VIEW OF HIS OWN RACE. LITERARY.

English Literature in the broad sense—as the Literature produced by the English-speaking peoples—includes *English Literature* proper, and *American Literature*. So different are the two, in the circumstances of their production and in their general character, that they need to be considered separately.

There are certain special *Rules* that should govern the student in reading Literature.

1st. Make the reading of the History as much as possible a preparation for understanding the Literature of the nation. In order to do this, keep constantly in mind the formation and character of the Race, the circumstances in which it has been placed for development, and the truth concerning God,

Man and the Universe, which has been made accessible to it.

2nd. Have clearly in mind an exhaustive outline view of the various kinds of Literature, Prose and Poetic, with the distinctions carefully marked.

3rd. Read with the aid of a carefully elaborated scheme of Principles of Criticism.

4th. Read with a determination to master the Great Thoughts of the Race, and make them a permanent possession.

A. ENGLISH LITERATURE.

In a complete and extended Course of Literary Reading, it would be proper to take up successively the various classes of Literature and follow them along the line of English History. This may be done under the guidance of President Porter's volume already referred to.—But the student in passing his College life must be content to do a narrower and less ambitious work. It will be more profitable for him to select from the successive periods of English thought such productions as are accessible and fitted to give the best general idea of each and all the periods.

In a complete Course for the cultivated man of leisure, it would be desirable to begin with a careful study of the Anglo-Saxon, Semi-Saxon and Old English Literature; but a brief course, for the purpose of the student, must begin with the English in its more intelligible form as written in the 14th Century.

1st Period of English Thought.

The *Crusades* were the agency in the first great waking up of the English mind. They roused Saxon religious enthusiasm, freed England from a host of Norman robbers and made industry and trade possible, gave the people a view of the corruption of the Papacy and the glory of the Eastern Civilization,

and introduced the Arts with new ideas of Life and Religion.

In addition to the Histories, as already given, read "*Ivanhoe*," by Scott,—for a view of the spirit and manners of the age of Chivalry. Of the Literature (from 1375–1400,) read the "*Canterbury Tales*," by Chaucer, one of the greatest of English Poets,—for the liveliest picture of the English thought and life of that age; a portion of "*Confessio Amantis*," by Gower,—for a view of learned English thought; "*Piers Plowman*," by Langland,—for a view of the English common life; and a portion of the "*Translation of the Bible*," by Wycliffe,—as a specimen of the Early English Prose.

Owing to the suppression of free thought by the Roman Catholic Kings, a literary dearth of a century followed the age of Chaucer.

2nd Period of English Thought.

Printing was the chief agency in the second great waking up of the English mind. This prepared the way for making the great thoughts of all nations and ages the common property of the English people, at the same time that the capture of Constantinople, by the Turks, changed the front of the world from the banks of the Bosphorus to the British Islands, hastened the great Religious Reformation by scattering the Greek learning and religion over all Europe, led to the earliest development of Modern Science, and impelled to the three great voyages which opened new highways by sea into all the world.

Printing gave the English *three Phases* of Thought in succession: First, that of Chaucer and the Romantic age; second, that of the Ancient Classical World; and third, that of the Jewish World as modified by the Christian Thought of the Reformation in Germany.

ENGLISH LITERATURE.

Of the fruits of the *First Phase* (from 1500-1600), read "Utopia," by Sir Thomas More, a "Sermon" (the second), by Hugh Latimer,—as specimens of the earlier thought; "The Fairy Queen," by Spenser, the second great English Poet, "An Apology for Poetry," by Sir Philip Sidney, and "The Last Fight of the Revenge at Sea," by Sir Walter Raleigh,—for a view of the most cultivated thought of the age.

Of the fruits of the *Second Phase* (from 1550-1625), read "Ralph Royster Doyster," by Nicholas Udall,—as the first English Comedy; "Euphues. The Anatomy of Wit," by John Lyly,—for a view of the Euphuistic style of the age; "The Life and Death of Doctor Faustus," by Marlowe,—for Drama before Shakespeare; "Henry IV." (two parts), "Henry V.," "Hamlet," "Othello," "Tempest," "Twelfth Night," "As You Like It," etc., by Shakespeare,—as embodying the "myriad-minded" thought of perhaps the greatest poet of all time; and a single Play from each of Shakespeare's contemporaries: Ben Jonson, Beaumont and Fletcher, Massinger, Ford and Heywood,—for a general view of the thought of that greatest age of the Drama; and "Essays Civil and Moral," by Bacon, and "The Schoolmaster," by Roger Ascham,—for view of English Prose.

Of the fruits of the *Third Phase* (from 1600-1675), read "Comus," "Samson Agonistes," and "Paradise Lost," by Milton, one of the two greatest English Poets,—as presenting the sublimest English thought; "Hudibras," by Samuel Butler,—as perhaps the best specimen of English wit; "The Leviathan," by Hobbes,—as the great work of the age on Political Science; and "Pilgrim's Progress," by Bunyan,—as the most remarkable Allegory ever written, and one of the very grandest productions of genius.

3rd Period of English Thought.

The *Restoration* of the Stuarts (1660), with the consequent introduction of French ideas of Literature, Morals and Religion, was the chief agency in bringing about the great changes which followed the Augustan age of English Literature. The old creative power is gone; *style* takes the place of creation; *French* rules, the place of genius; and *French* licentiousness, the place of Puritanism. Read "Ode to St. Cecilia," and "Absalom and Achitophel," by Dryden, "Essay on Criticism," "Essay on Man," "Rape of the Lock," and "The Dunciad," by Pope,—for the perfection of the fashionable conventional style of the age in Poetry; "Criticism of Paradise Lost" and "Sir Roger de Coverley Papers," in "Spectator," by Addison,—for the same style in Prose; and "Gulliver's Travels," by Swift, "Robinson Crusoe," by De Foe, and "The Analogy," by Butler,—as the productions of the powerful thought of the age.

4th Period of English Thought.

The *Reaction* against the French ideas of the Court of Charles II., which began soon after the Restoration, was the main agency in the change in English Literature, which appeared from 1725-1800. It brought the Revolution of 1689, and resulted later in the great Religious Awakening under Whitefield and the Wesleys and in the American Revolution,—which events molded the English thought of the latter half of the 18th Century.

Read "Life of Samuel Johnson," by Boswell, "The Rambler" (a few papers), by Johnson, "Essay on the Sublime and Beautiful," by Burke, "Elements of Criticism," by Lord Kames, "Letters," by Mrs. Montagu, "Lectures on Rhetoric," by Blair,—for a view of the Prose Literature as still trammelled by the old

French style ; "Poems of Ossian," (by Macpherson,) "The Reliques of Ancient English Poetry," by Percy, and "The Diversions of Purley," by Horne Tooke,—for the new interest of the age in Early English Poetry and in Language itself ; "Tom Jones," by Fielding, —as the work of the father of the English Novel ; "The Wealth of Nations," by Adam Smith, and "Essay on the Intellectual Powers of Man," by Dr. Thomas Reid,—as specimens of the profounder philosophy of the age ; and "The Deserted Village," by Goldsmith, "Elegy in a Country Churchyard," by Gray, "Ode on the Passions," by Collins, "Night Thoughts," by Young, "The Task" and "John Gilpin," by Cowper, "The Cotter's Saturday Night" and "Address to the Deil," by Burns,—as specimens of the poetry of the age, in its reaction from the old artificial French to the new natural English thought and style.

5th Period of English Thought.

The growing *Freedom of Thought* has given the chief mark to the Literature of the present Century. In its excess it has produced the French Revolutions with their horrors, and brought forth advocates of infidelity and atheism ; but in its true development it has given birth to an advanced Common-sense Criticism, Philosophy and Science, and has made both productiveness and naturalness marked features of the Century.

Out of so great a mass only a small portion can be read ; but every student should know something of the poetry of Scott, Byron, Moore, Shelley, Keats, Campbell, Rogers, Southey, Coleridge, Mrs. Hemans, Pollock, Wordsworth, Montgomery and Hood, of the earlier half of the Century,—and of Tennyson and Robert and Mrs. Browning, of later date ; something of the Novels of Scott, Thackeray, Dickens and Bulwer ; and

something of the almost boundless treasures of *General Prose Literature*, found in the Treatises, Essays and Criticism, of Dugald Stewart, Mackintosh, Lamb, Sydney Smith, Jeffrey, Brougham, John Wilson, De Quincey, Leigh Hunt, John Foster, Hugh Miller, Chalmers, Alison, Carlyle, Max Muller, Ruskin, Macaulay, Froude, Matthew Arnold, and Henry Rogers.

B. AMERICAN LITERATURE.

That portion of English Literature which has been produced upon American soil has been entitled *American Literature*. It is peculiar and deserving of separate consideration, because produced in a new country, in the midst of a new development of civil liberty, and by a composite race representing a new phase of modern civilization. It may be divided into Periods marked by the stages in the progress of the New Nation.

A fair outline view of American Literature—with the exception of some glaring omissions and commissions—may be found in the "Manual of American Literature," by Hart, and a more extended view in "The Encyclopædia of American Literature," by the Duyckinck Brothers.

1st Period of American Thought, 1610–1760.

The work of *Colonization*, carried on chiefly by men seeking religious freedom and new fields for enterprise, and under the leadership of men of large Classical and Theological Culture, decided the quantity and quality of the Literature of the period. Men were too busy for much writing, and had come too recently from persecution and were too much in earnest for much thought outside of *Theology*. Hooker, Stone, Cotton Mather, Jonathan Edwards, and their contemporaries, did the great theological work for the English race of that age. Most of their

works are not accessible in ordinary libraries.

Read the "Magnalia," by Cotton Mather,—for a characteristic view of early New England Life and History; and "Freedom of the Will," by Edwards,—as the great metaphysical work of the age.

2d Period of American Thought, 1760-1830.

The work of *Establishing Civil Liberty*, in its American form, engrossed the attention and taxed the mind of this age, and decided the quantity and quality of the Literature. The period opened with the discussion of Political Liberty, proceeded with the proclamation and vindication of it, and closed with its work of development. Men were too entirely cut off from the educational institutions and culture of the mother country, and too busy, to give much attention to strictly Literary culture, and too much in earnest in the establishment of their Free Institutions, to write of anything but *Politics*. The political excitement, struggle and exhaustion of the Revolution were followed by a general literary dearth, reaching to the close of this period.

Read "Autobiography" and "Essays on Moral and Religious Subjects and the Economy of Life," by Franklin, "Farewell Address," by Washington, "The Declaration of Independence," by Jefferson, portions of "The Federalist," by Madison, Hamilton and Jay, "Thoughts on American Liberty," by Witherspoon, part of "Poems written between 1768 and 1794," by Philip Freneau, "McFingal" (a Satire on the British), by John Trumbull, and "The Triumph of Infidelity" (a Satire on the prevalent French infidelity brought in by the Revolution), by President Dwight,—for a view of the various phases of the Political Thought of the age.

3d Period of American Thought, 1830-1874.

The first development of a *purely*

Literary Activity characterizes the third and last period of American Thought. The rapid material progress of the nation brought with it leisure for a varied thought, culture and literary productiveness, impossible in the Colonial and Revolutionary periods.

The first part of the Period, 1830-1850, includes the beginnings of this activity. Read "Poems," by Poe, "Sacred Poems," by N. P. Willis, "The Sketch Book," by Irving, and "Representative Men," by Emerson,—for view of the lighter Literary activity; "The Spy," "The Last of the Mohicans" and "The Leatherstocking Tales," by Cooper, "Knickerbocker" and "Astoria" (with "Life of Washington" as already directed), by Irving,—for a view of Colonial, Frontier, Indian and Revolutionary experiences and life; Oration on "The First Settlement of New England," "The Bunker Hill Monument," "Foote's Resolution" and "The Christian Ministry and the Religious Instruction of the Young," by Daniel Webster, "Oration on Washington," by Edward Everett, and "Lectures on the English Language," by Geo. P. Marsh,—for a view of the Literary and Political activity and culture; "Thoughts on Religious Experience," by Archibald Alexander, "Evidences of Christianity," by Albert Barnes, "Religion of Geology," by President Hitchcock, "The Bible not of Man" and "Autobiography," by Gardiner Spring, "Autobiography," by Lyman Beecher, and "Forty Years' Familiar Letters," by James W. Alexander,—for a view of the Religious activity and culture.

The second part of the Period, 1850-1874, chiefly embraces the work of writers now living. It is the great productive period of American Literature, and includes its greatest names in the department of Belles-Lettres. Only the fewest of the almost numberless

works can be brought into a limited Course of Reading.

Read "Evangeline," "The Golden Legends," "The Song of Hiawatha," "The Courtship of Miles Standish" and "The New England Tragedies," by Longfellow, "The Voices of Freedom," by Whittier, "Poems," by Bryant, "Forest Pictures in the Adirondacks," by Alfred B. Street, and "Kathrina" and "Bitter Sweet," by Dr. Holland, the "Biglow Papers," First Series (a Political Satire on the United States at the time of the Mexican War), and Second Series (a Satire on the course of Great Britain during our Civil War), by James Russell Lowell, — for characteristic American Poetic views of the various phases of life and experience; the "Literature of the Age of Elizabeth," by Whipple, "Life of Shakespeare, etc.," by Richard Grant White, "The Autocrat of the Breakfast Table" and "The Professor at the Breakfast Table," by Holmes, "Dream Life," by Mitchell, "The Scarlet Letter" and "The Marble Faun," by Hawthorne, — for a view of the finer Literary Culture; some of the "Histories," by Prescott, Hildreth, Bancroft, and Motley, — for the Historical style and culture; the "Way of Life," by Dr. Hodge, "Christianity and Positivism," by Dr. McCosh, and "The Religion of the Present and the Future," by Pres. Woolsey, — for a brief view of the Religious Thought.

The Course thus marked out may seem very extensive to one unfamiliar with English and American Thought, but one acquainted with it will see

that it scarcely more than skims the surface, leaving almost wholly untouched the great subjects of History, Biography, Philology, Translations of the Classical master pieces, Theology, Philosophy and Science. It is confidently believed, however, that the *diligent* student can make the substance of the Course his own in the vacations, leisure moments of the four years of College life; and it is still more confidently believed that the student who accomplishes this task in an intelligent manner will lay the foundation for a superior Literary Taste and Culture, and for an extensive, thorough and systematic knowledge of the Work and Thought of the world at large, and especially of the Work and Thought of the English and American Races.

It is also obvious that one who has not leisure for the whole Course, can readily abridge it to suit his peculiar circumstances and taste; or can take up and give systematic attention to any portion of it, as, for example, English History and Literature, or American History and Literature, or Ancient Classical History and Literature.

One who has never learned the power of systematic and continued effort to accomplish great tasks, will doubtless be surprised to find that it will require only one hour a day, with the addition of a little of the spare time of vacations, devoted to reading, to carry the student over substantially the whole Course marked out in this paper. Each one must be left to judge for himself whether he will undertake it.

